The Glorious History of the Ambastha Kayasthas

जयतु आर्यावर्तः, जयतु देवेन्द्रः।
Victory to Aryavarta, Victory to Lord Indra

जय चित्रगुप्त

28, Chaitra Shukla Paksha, Trayodashi 2082 Kalayukta, Vikrama Samvata

ॐ देवराजाय विद्महे, वज्रहस्ताय धीमहि, तन्नो शक्रः प्रचोदयात्। ⛈️
Om, We meditate upon the mightiest king (Indra), who holds the thunderbolt (Vajra), may that Shakra inspire and guide us

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः। यो अस्मान् अभिदासत्यधरं गमयातमः॥
Destroy, Indra, our enemies; hunt down those who are arrayed against us (Mleccha); consign to lower darkness him who seeks to harm us.

Note:
If you find any mistakes or discrepancies in the content, please feel free to reach out via email (ystudies3@gmail.com) for corrections or further discussion.

Credits:
Special thanks to **Kartik Ranjan** and Saket Sinha, whose work greatly contributed to this book (t.me/kayasthasamuh)

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📜 Disclaimer

Purpose of the Article
This article, *"The Glorious History of the Ambastha Kayastha,"* is intended solely for educational and cultural purposes. It aims to explore historical references, textual mentions, and traditional narratives surrounding the Ambastha Kayastha community, as found in ancient Indian scriptures, puranas, and other classical sources.

Respect for All Communities
The content is not intended to promote caste superiority, communalism, or exclusionary ideologies. It does not seek to offend, demean, or marginalize any caste, sect, religion, or group. The term "Mleccha" and other similar terms are quoted strictly in their original scriptural or historical context, and should not be interpreted through a modern sociopolitical lens.

Use of Ancient Sources
All references made to texts such as the *Mahabharata*, *Vedas*, *Smritis*, *Puranas*, and historical records (including Greek and other accounts) are drawn from publicly available, verifiable resources. Interpretations presented are based on scholarly translations, traditional commentaries, and the author's understanding of these texts.

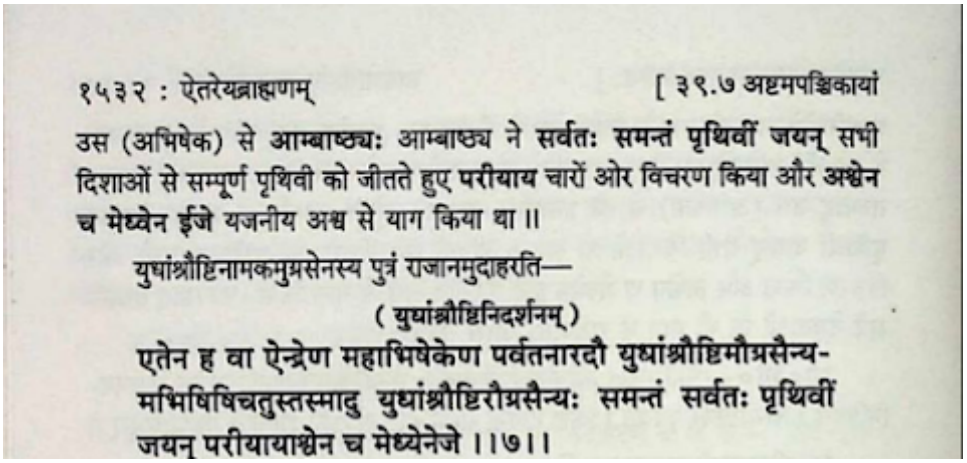
On Historical Interpretation
Due to the interpretive nature of ancient literature, certain genealogical or sociocultural claims—such as lineage from Chitragupta, classification as Kshatriyas, or historical migration patterns—are presented as historically plausible narratives rather than verified facts. Where scholarly debate or uncertainty exists, it has been acknowledged within the article.

Use of Language and Tone
Sanskrit verses, invocations, and terms such as "Aryavarta," "Kshatriya," or "Dvija" are used with reverence and in accordance with their contextual meanings in Hindu dharmic tradition. Their presence in the article is not intended to imply discrimination or exclusion.

Credits and Acknowledgements
Credit has been duly given to contributors and sources wherever applicable. If any author, scholar, or platform cited in this article has concerns about attribution, factual representation, or usage, they are encouraged to reach out for corrections or clarifications.

The Ambastha is an ancient Anava tribe mentioned in the **Aitatreya Brahmana of Rigveda**. In that text, an Ambastha king is shown performing the Ashvamedha Yajna.

Ambashthas were a famous tribe from Western Punjab.



१५३२ : ऐतरेयब्राह्मणम् [३९.७ अष्टमपञ्चिकायां

उस (अभिषेक) से **आम्बाष्ठ्यः** आम्बाष्ठ्य ने **सर्वतः समन्तं पृथिवीं जयन्** सभी दिशाओं से सम्पूर्ण पृथिवी को जीतते हुए **परीयाय** चारों ओर विचरण किया और **अश्वेन च मेध्येन ईजे** यजनीय अश्व से याग किया था ॥

युधांश्रौष्टिनामकमुग्रसेनस्य पुत्रं राजानमुदाहरति—

(युधांश्रौष्टिनिदर्शनम्)

एतेन ह वा ऐन्द्रेण महाभिषेकेण पर्वतनारदौ युधांश्रौष्टिमौग्रसैन्य-मभिषिषिचतुस्तस्मादु युधांश्रौष्टिरौग्रसैन्यः समन्तं सर्वतः पृथिवीं जयन् परीयायाश्वेन च मेध्येनेजे ।।७।।

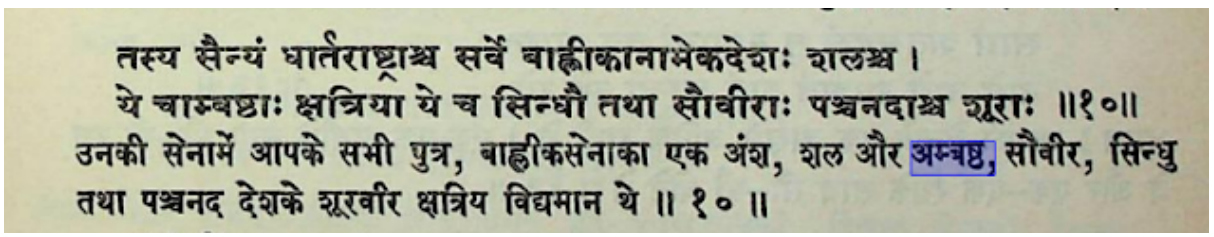
Aitatreya Brahmana : The Ambastha conquered all: victorious in all directions over the entire earth, having completed his conquests, he performed the distribution (of wealth) and offerings.

The Ambastha are also mentioned in the Mahābhārata, where the king of the Ambasthas is said to have been slain in a duel with Arjuna. In the Mahābhārata, two groups bearing the name Ambastha are identified.

In the Śānti Parva, one is described as a Vaidya and a Varnasaṅkara, and is likewise referenced in the Manusmṛti and Yājñavalkya Smṛti. The other is presented as a Kṣatriya tribe, mentioned alongside the Kekaya, Trigarta, Sauvīra, and Sindhu clans.

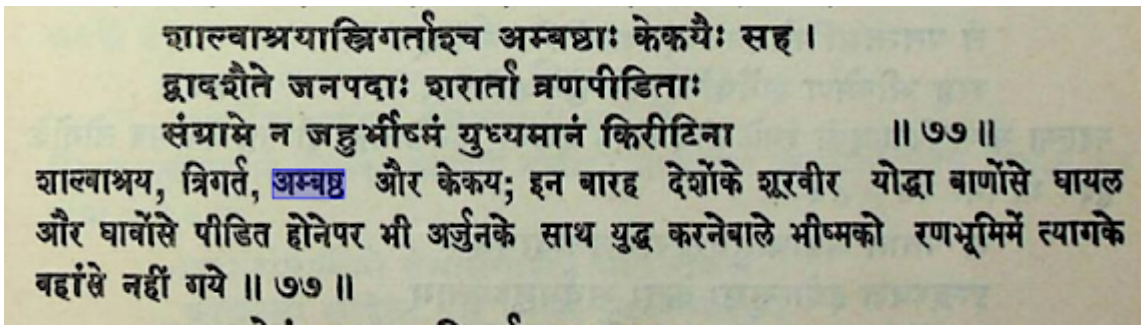
The Ambasthas

In the Bhishma Parva, the Anav Ambasthas are mentioned alongside other Kshatriya tribes such as the Shal, Salva, Trigarthas, Kaikayas, and Soviryas.



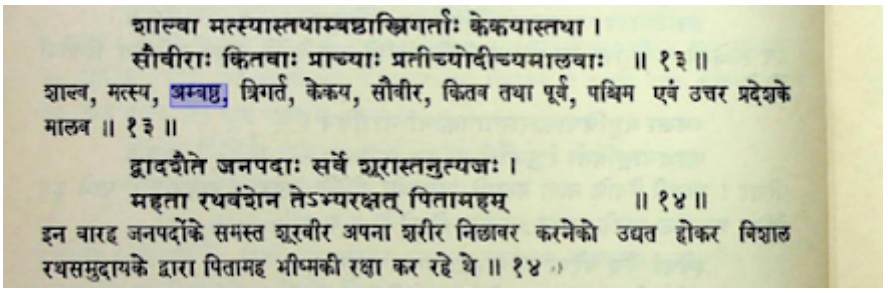
तस्य सैन्यं धार्तराष्ट्राश्च सर्वे बाह्लीकानामेकदेशः शलश्च ।
ये चाम्बष्ठाः क्षत्रिया ये च सिन्धौ तथा सौवीराः पञ्चनदाश्च शूराः ॥१०॥

उनकी सेनामें आपके सभी पुत्र, बाह्लीकसेनाका एक अंश, शल और अम्बष्ठ, सौवीर, सिन्धु तथा पञ्चनद देशके शूरवीर क्षत्रिय विद्यमान थे ॥ १० ॥



शाल्वाश्रयाश्चिगर्ताश्च अम्बष्ठाः केकयैः सह ।
द्वादशैते जनपदाः शरार्ता व्रणपीडिताः
संग्रामे न जहुर्भीष्मं युध्यमानं किरीटिना ॥ ७७ ॥

शाल्वाश्रय, त्रिगर्त, अम्बष्ठ और केकय; इन बारह देशोंके शूरवीर योद्धा बाणोंसे घायल और घावोंसे पीडित होनेपर भी अर्जुनके साथ युद्ध करनेवाले भीष्मको रणभूमिमें त्यागके वहांसे नहीं गये ॥ ७७ ॥

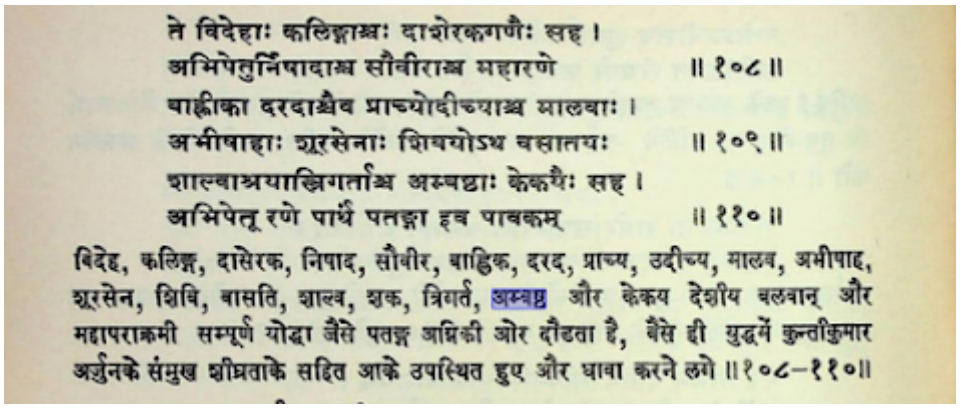


शाल्वा मत्स्यास्तथाम्बष्ठाश्चिगर्ताः केकयास्तथा ।
सौवीराः कितवाः प्राच्याः प्रतीच्योदीच्यमालवाः ॥ १३ ॥

शाल्व, मत्स्य, अम्बष्ठ, त्रिगर्त, केकय, सौवीर, कितव तथा पूर्व, पश्चिम एवं उत्तर प्रदेशके मालव ॥ १३ ॥

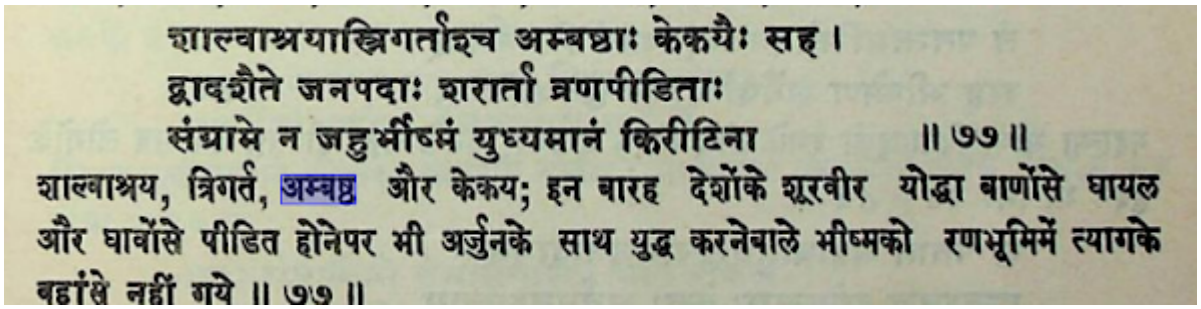
द्वादशैते जनपदाः सर्वे शूरास्तनुत्यजः ।
महता रथवंशेन तेऽभ्यरक्षत् पितामहम् ॥ १४ ॥

इन बारह जनपदोंके समस्त शूरवीर अपना शरीर निछावर करनेको उद्यत होकर विशाल रथसमुदायके द्वारा पितामह भीष्मकी रक्षा कर रहे थे ॥ १४ ॥



ते विदेहाः कलिङ्गाश्च दाशेरकगणैः सह ।
अभिपेतुर्निषादाश्च सौवीराश्च महारणे ॥ १०८ ॥
बाह्लीका दरदाश्चैव प्राच्योदीच्याश्च मालवाः ।
अभीषाहाः शूरसेनाः शिबयोऽथ वसातयः ॥ १०९ ॥
शाल्वाश्रयाश्चिगर्ताश्च अम्बष्ठाः केकयैः सह ।
अभिपेतू रणे पार्थं पतङ्गा इव पावकम् ॥ ११० ॥

विदेह, कलिङ्ग, दासेरक, निषाद, सौवीर, बाह्लिक, दरद, प्राच्य, उदीच्य, मालव, अभीषाह, शूरसेन, शिबि, वासति, शाल्व, शक, त्रिगर्त, अम्बष्ठ और केकय देशीय बलवान् और महापराक्रमी सम्पूर्ण योद्धा जैसे पतङ्ग अग्निकी ओर दौडता है, वैसे ही युद्धमें कुन्तीकुमार अर्जुनके संमुख शीघ्रताके सहित आके उपस्थित हुए और धावा करने लगे ॥१०८–११०॥



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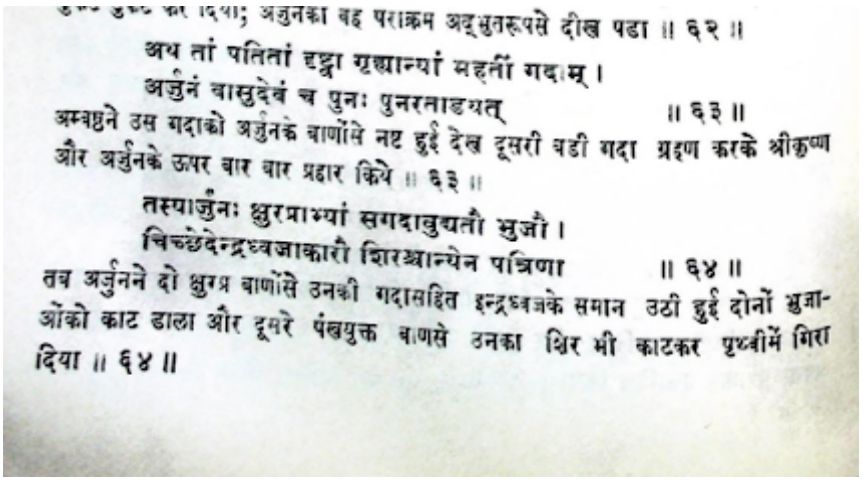
Salvashya, Trigartha, Ambastha, and Kaikayas, and courageous yodhas of these 12 clans didn't left the Bheesma even after being severly injured by the arrows 🚩



उस उठे हुए देखा; अर्जुनका वह पराक्रम अद्भुतरूपसे दीख पड़ा ॥ ६२ ॥

अथ तां पतितां दृष्ट्वा गृह्यान्यां महतीं गदाम् ।
अर्जुनं वासुदेवं च पुनः पुनरताडयत् ॥ ६३ ॥

अम्बष्ठने उस गदाको अर्जुनके बाणोंसे नष्ट हुई देख दूसरी बड़ी गदा ग्रहण करके श्रीकृष्ण और अर्जुनके ऊपर बार बार प्रहार किये ॥ ६३ ॥

तस्यार्जुनः क्षुरप्राभ्यां सगदावुद्यतौ भुजौ ।
चिच्छेदेन्द्रध्वजाकारौ शिरश्चान्येन पत्रिणा ॥ ६४ ॥

तब अर्जुनने दो क्षुरप्र बाणोंसे उनकी गदासहित इन्द्रध्वजके समान उठी हुई दोनों भुजाओंको काट डाला और दूसरे पंखयुक्त बाणसे उनका शिर भी काटकर पृथ्वीमें गिरा दिया ॥ ६४ ॥

In the Drona Parva of the Mahabharata, Dhananyaj, with his two arrows, severed the arms of King Srutayu (Ambastha), who he had raised them like the Indradhwaj with mace. Then, with a feathered arrow, he struck off his head, which fell to the ground.

Similarly, the Ambastha Janpad is mentioned in the matsya purana. bhagavata purana, and ancient granth like barahspatya ardhashastra. and brihadsamhita.

1.The Kshatriya Ambastha - Anavs

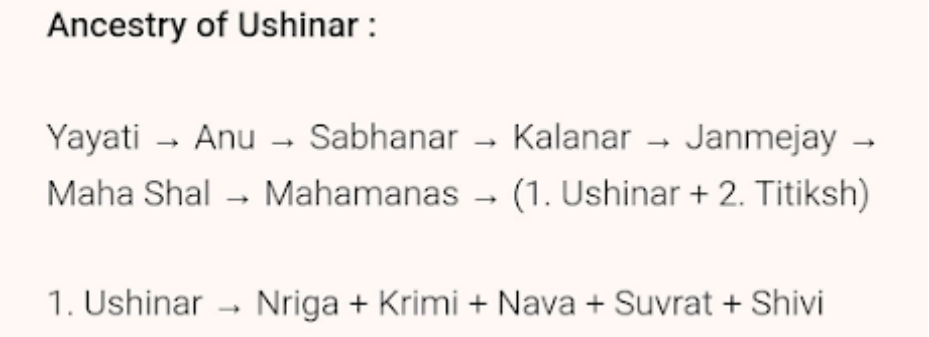
Anu, a son of Yayati from the Lunar dynasty, was given a relatively small kingdom after he declined to accept the curse of old age placed by Shukracharya on his father.

Among Anu's descendants was King Ushinar, renowned for his deep knowledge of dharma. As mentioned in the Vayu Purana, he had five wives and fathered five sons who contributed to the prosperity of his lineage. These sons—Ngra, Nava, Krsa, Suvrat, and Shivi—were virtuous and aged while performing great penance. They established their kingdoms in the northwestern regions of Punjab.

Shivi’s descendants went on to found well-known kingdoms such as Madra, Sauvira, and Kekaya. **Suvrat established a janapada called Ambastha, described in the shastras as a Yudhopejīvit Janapada—a kingdom sustained by warfare.**

After the Battle of the Ten Kings, as mentioned in the Rigveda, in which King Bharata emerged victorious, the Anavs and other tribes were defeated and, for a time, labeled Mlecchas. This was partly due to their location, which, while not as remote as that of the Yavanas, still lay beyond the core Brahmanical influence of Madhya Desha.

Despite this, the Aitareya Brahmana records them performing Ashvamedha sacrifices, and the Mahabharata refers to them as Kshatriya kingdoms. In the Vayu and Matsya Puranas, the sons of Anu are praised as highly virtuous and dharmic. In one account, Ushinar is even tested by Indra and Vayu, indicating that by the later Vedic period, these kingdoms had fully embraced Vedic dharma.



Ancestry of Ushinar , credit:rootshunt.com

18. They were Uśīnara the knower of Dharma and Tītikṣu the righteous. Uśīnara had five wives. They were born of the races of saintly kings.

19. They were Mṛgā (Nṛgā in Bd. P.), Kṛmī, Navā, Darvā and Dṛṣadvatī the fifth. Uśīnara had five sons from them. They made his race flourish. They were virtuous and grew old with the performance of great penance.

20. Mṛga (Nṛga in Bd. P.) was the son of Mṛgā (Nṛgā), Nava was the son of Navā. Kṛmi was the son of Kṛmī and Suvrata, the virtuous, was the son of Darvā.

21-22. O Brāhmaṇas, the son of Dṛṣadvatī was (popularly called) Auśīnara Śivi. The city of Śivi was famous as Śivapura[1] and that of Mṛga was the Yaudheya city. Navarāṣṭram belonged to Nava and the city Kṛmilā to Kṛmi. That of Suvrata was Vṛṣṭā (Ambaṣṭha). Now listen and understand Śivi's sons.

Source: Vayu Purana English Translation by G.V. Tagre

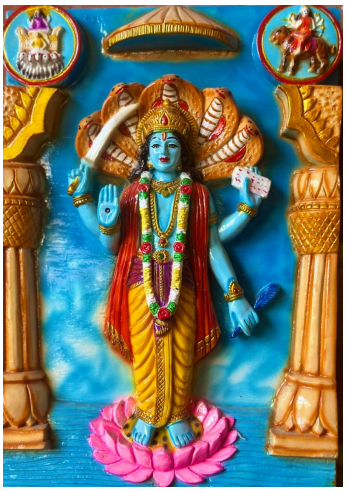
man and Cakravartī emperor of the seven Islands, was born from Mahāśāla. Mahāmanā gave birth to two sons. Both of them became known as Titikṣu and Uśīnara. Uśīnara's had five wives name Bhṛśā, Kṛśā, Navā, Darśā and Devi Dṛṣadvatī. They were the daughter of all the royalty. Bhṛśa gave birth to Nṛga and Navā gave birth to Nava. From Kṛśā, Kṛśa was born. Darśā's son was Suvrata. Dṛṣadvatīgave birth to a son named king Śibi. Śibi had four world famous sons named Pṛthudarbha, Suvīra, Kekaya and Madraka. They were also famous by name Śibigana. Their flourishing kingdoms were known as *Kekay* (Northwestern part of Vyāsa and Śatalaja, Punjab), *Madraka, Sauvīra* (Northern part of Sindh) and *Paura* . The country of Nṛga was famous as *Kekay* and *Ambastha* of Suvrata. The capital of Kṛśa was *Vṛṣalāpurī* . Nava was the king of *Navarāṣṭra* . Titikṣu became famous king in the East direction. His son was Vṛṣadratha and Vṛṣadratha's son was Sena. Sena's son named Sutapā was born and Sutapā's son was Bali. King Bali gave birth to five *Kṣetraja* sons who all later became king of the world. He gave birth to five sons named Anga, Vanga, Suhma, Puṇḍra and Kaliṅga–who are called as sons of Bali.[1]

Historical Elements in the Matsya Puran by Chaitali Kadia. Credit - wisdomlib.org

holds that Uśīnara and his descendants occupied the Punjab. Uśīnara established separate kingdoms on the eastern border of the Punjab, viz. those of the Yaudheyas, Ambaṣṭhas, etc., and his famous son Śivi Auśīnara originated the Śivis in Śivapura and, extending his conquests westwards, founded, through his four sons, the kingdoms of the Vṛṣadarbhas, Madras, Kekayas and Suvīras, thus occupying the whole of the Punjab except the north-west corner.[5] According to tradition, King Uśīnara was descended from the Ānavas.[6] He had five wives, Mṛgā, Kṛmi, Navā, Darvā and Dṛṣadvatī, who respectively had five sons, Mṛga, Kṛmi, Nava, Suvrata and Śivi. The city of Mṛga was Yaudheya; and the *Hariyaṃśa* connects the Yaudheyas with Uśīnara.[7]

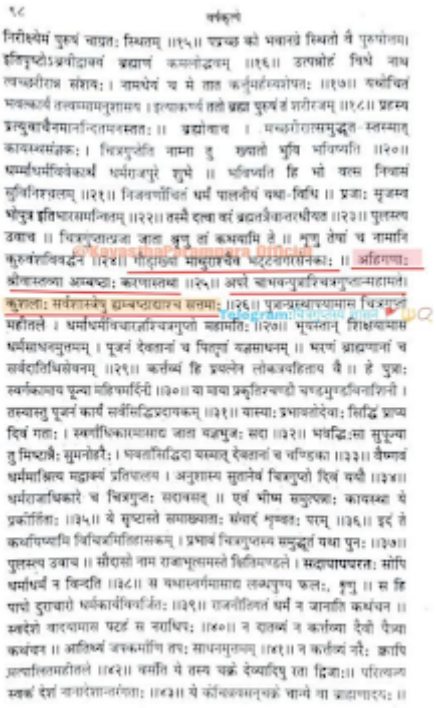
Credit: Bori

2.The Kshtriya Ambastha: Chitraguptvanshi



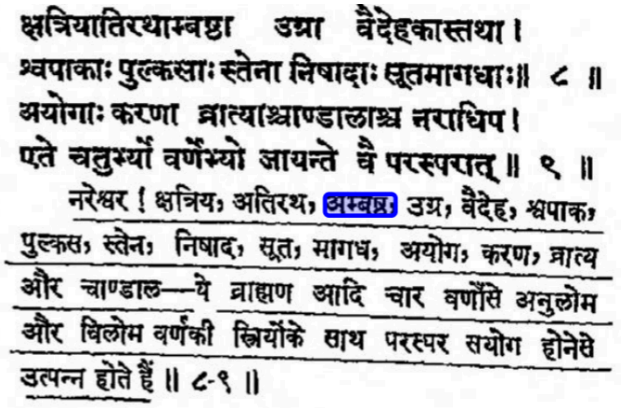
In the Padma Purana (Uttarakhand), specifically in the Chitragupta Vrat Katha, as well as in the Ahilya Kamdhenu section of the Yama Samhita, the Ambastha are listed among the twelve sons of Chitragupta. They are described as well-versed in all scriptures. This corresponds with later references that suggest their Janapada (region) was deeply Vedic, with regular yajnas (sacrificial rituals) being performed. The connection between the Anava Ambastha and the Chitraguptavanshi Ambastha is evident, and I will provide further supporting evidence in later sections of this article.

The 12 sons of Chitragupta are clearly mentioned in Varshakrityam by Rudradhar, based on a 1350 CE manuscript of the Padmapuran. These include Srivastava, Ambastha, Saxena, Karna, and others. Among them, the son of Chitragupta, Ambastha (Himvan), is highlighted as the best in all shastras, which aligns with accounts that the Ambastha Janpad was highly Vedic, with yajnas and sacrifices regularly practiced in the region. This connection is significant, as later sections will highlight some staunch Vedic kings hailing from the Ambastha kula in the Kali Yuga.



Varshakrityam by Rudradhar. Writer/Author: Jagaddhara Jha, Editor: Dr. Pt. Shashinath Jha. Source: https://archive.org/details/varshakrityam/page/148/mode/2up.

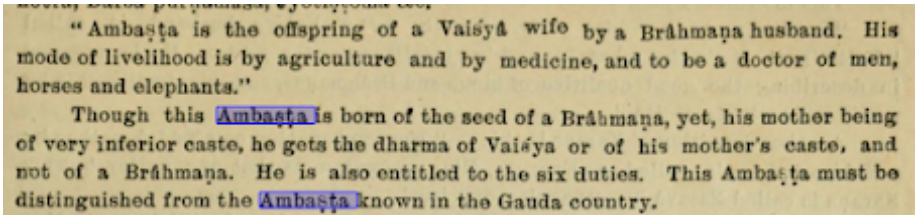
3.The Baidya Ambastha



क्षत्रियातिरथाम्बष्ठा उग्रा वैदेहकास्तथा।
श्वपाकाः पुल्कसाः स्तेना निषादाः सूतमागधाः॥ ८ ॥
अयोगाः करणा व्रात्याश्चाण्डालाश्च नराधिप।
एते चतुर्भ्यो वर्णेभ्यो जायन्ते वै परस्परात्॥ ९ ॥

नरेश्वर! क्षत्रिय, अतिरथ, अम्बष्ठ, उग्र, वैदेह, श्वपाक, पुल्कस, स्तेन, निषाद, सूत, मागध, अयोग, करण, व्रात्य और चाण्डाल—ये ब्राह्मण आदि चार वर्णोंसे अनुलोम और विलोम वर्णकी स्त्रियोंके साथ परस्पर सयोग होनेसे उत्पन्न होते हैं ॥ ८-९ ॥

*Mahabharata, Pancham Khand (Shanti Parva, pg. 856): The following are mentioned: Nareshwar, Kshatri (not Kshatriya; a mistake in the shloka), Atirath, **Ambastha**, Ugra,..... These castes are produced through the anuloma and viloma (intermarriage) of the four varnas.*



"Ambaṣṭa is the offspring of a Vaiśyā wife by a Brâhmaṇa husband. His mode of livelihood is by agriculture and by medicine, and to be a doctor of men, horses and elephants."

Though this Ambaṣṭa is born of the seed of a Brâhmaṇa, yet, his mother being of very inferior caste, he gets the dharma of Vaiśya or of his mother's caste, and not of a Brâhmaṇa. He is also entitled to the six duties. This Ambaṣṭa must be distinguished from the Ambaṣṭa known in the Gauda country.

Yajnavalkya Mitakshara With the commentary of Vijnanevara and notes from Balmbhatta (pg. 222) : Ambastha is the offspring of a vaisya wife by a brahmana husband. His mode of livelihood is by ***agriculture*** *and by* ***medicine (vaidya).****. This caste is still present in Bengal, where it is known as the* ***Baidya****.* ***They should be distinguished from the Ambasta known in the gaud country*** *(he is talking about Ambastha kayastha), as in Gaud country, there are only two Ambasthas ; Baidya and Ambastha Kayastha. In the later sections, you will see how the Gaud region has had, or still has, Ambastha Kayasthas as well*

In the historical context of the Mahabharata, the term "Baidya Ambastha" does not refer to the people of the mighty Ambastha Janpad, as some scholars have claimed. This confusion comes from the fact that many Sanskrit words have more than one meaning. It's important to understand the dharmic and historical context in which a word is used, in order to interpret it correctly.

Some Ancient Historical Deeds of the Ambastha Kings 🚩

It was a tribe skilled in warfare, with their primary profession being that of warriors.

Raja Vasu – The Battle of Sindhu Nadi: King Vasu fought fiercely against the Janpad settled near the Sindhu River (Gandhara) when they attempted to capture the Ambastha Janpad. Vasu emerged victorious in the battle, thereby strengthening the power of the Ambasthas along the Sindhu River. This conflict demonstrated the military prowess and political acumen of the Ambasthas.

Raja Shalivahan – The Battle with Madara Janpad: The king of Madara encroached upon the boundaries of the Ambastha Janpad. Despite having a smaller army, King Salivahan, through his military intelligence, decisively defeated the mighty army of Madhra, He then established a truce with the

Madhra Janpad, securing the boundaries. This battle serves as an example of his strategic brilliance and diplomatic acumen..

Some Inscriptions

Coins of the Ambastha: Minted with the inscription "Ambastha Ganrajya."

Fall of Ambastha Republic

According to Diodorus, the Sambaste were a powerful tribe, inferior to none, the democratic form of government was prevailed in the region, and they prepared to resist the mighty Alexander after his Mallian campaign, where he was severely wounded with 60,000 infantry, 6000 cavalry and 500 war-chariots.

It is certain that the Ambasthas, along with the Mallavas of Punjab, participated in the battle against Alexander and ultimately suffered defeat, which halted his campaign. According to Diodorus, Alexander got severely wounded in his

Mallian campaign. Those who participated were ordered to be executed by Alexander.

> Punjab. During the invasion of Alexander in 327-325 BC the Ambashta Republic in Punjab geared to resist Alexander with an army of 60,000 infantry, 6000 cavalry and 500 war-chariots. Along with the much larger military strength of the mighty

Diodorus : Sambaste

Alexander jumped into the fortified city with only two of his bodyguards and was wounded seriously by a Mallian arrow.[31] His forces, believing their king dead, took the citadel and

Diodorus : Mallian Campaign

Diodorus Mallian Campaign : "They fought the battle very bravely, but luck wasn't on their side.

The greek sources mentions ambastha as Sambaste, Ambastnoi, due to difficulty in pronunciation of the sanskrit word Ambastha.

Due to constant attacks from the Malechas (Greeks and Scythians), the region weakened. Constant battles with the Malechas, coupled with internal conflicts and droughts, led to the decline of the mighty Ambasthas. Inscriptions from Samudragupta time suggests that the janpad existed till 4th CE.

Do they exist now?

The purest form of this tribe is found in the bihar ; ambastha chitraguptvanshi kayastha, and some in bengal (among subgroups of bengali kayasthas)

They were resettled in Magadh through the initiative of the Magadha rulers. Some sources suggest it was Chandragupta Maurya, who, after observing the

Mallian campaign—similar to Diodorus—was impressed by the people. Since these individuals had been displaced from their original homeland, following Alexander's order to eliminate everyone who participated in that campaign, Chandragupta is said to have initiated a search for them.

They were eventually located in Madhya Pradesh and resettled. However, it remains unclear which emperor of Magadh was responsible for their resettlement.

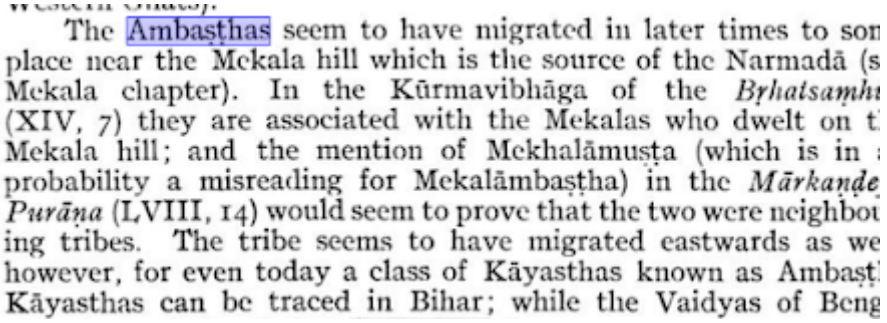
Between 108 to 150 families were resettled in the villages of Magadh. The khas ghar (original homes) of the Ambasthas are still preserved in the names of villages in Magadh, suggesting their migration to magadh. I called them purest because they strictly marry within their community, using their khas ghar for exogamy. . If the khas ghar of bride and groom is same, the marriage doesn't take place.Even before marrying into other Kayastha sub castes, which, in earlier times, was difficult, they give it a second thought.

The distinct Khas Ghar tradition of Ambastha Kayastha ix similar to the ancient practices of the Sakaldwipiya Brahmins. They were not brahmins, but kshtriyas—though some of their rituals resembled those of the Brahmins - N.N. Basu

According to archeologist BP Sinha, ***most of them migrated from Ujjain to Bihar along the riverbank route and from there a splinter group moved onto Bengal and Odisha.***

Further N.N. Basu (one of the greatest archeologists) supported this claim.
नामक एक जनपद था, संभवतः उसी स्थान के निवासियों को कायस्थ कहा गया। ग्रीक इतिहासकार एरियन ने इस जाति को 'अन्वयी' *(Ambastae)* के नाम से संदर्भित किया है।

N.N. Basu was not an ordinary archaeologist; he defeated some of the best scholars of his time in the debate over the existence of King Adisura. Additionally, he discovered many lost manuscripts of certain Puranas, which had been declared lost by brahmas.



The Ambaṣṭhas seem to have migrated in later times to son
place near the Mekala hill which is the source of the Narmadā (s
Mekala chapter). In the Kūrmavibhāga of the *Bṛhatsaṃhi*
(XIV, 7) they are associated with the Mekalas who dwelt on t
Mekala hill; and the mention of Mekhalāmuṣṭa (which is in
probability a misreading for Mekalāmbaṣṭha) in the *Mārkaṇḍe*
Purāṇa (LVIII, 14) would seem to prove that the two were neighbou
ing tribes. The tribe seems to have migrated eastwards as we
however, for even today a class of Kāyasthas known as Ambaṣṭ
Kāyasthas can be traced in Bihar; while the Vaidyas of Beng

Bhandarkar Oriental Series No 4 Tribes In Ancient India Ed. 1st (pg. 97) ; ***The tribe seems to have migrated eastwards as we however, for even today a class of kayasthas known as Ambastha Kayastha can be traced in Bihar****;*

A Historical Review Of Hindu India by Panchanana Raya ; It is king Bimbisara who for all-around improvement of the kingdom invited Ambasthas from the Ambastha in the Punjab, it appears that the place in Magadh where these imported people were settled bore the name of Ambastha after the name of the country from which they came. . ***It is with the help of them the Bimbisara conquered Kingdom of Kashi, Anga***

Over time these Kshtriya Ambasthas of Bihar were integrated into the twelve **Chitraguptavanshi lineages.** As the only people named Ambastha in Aryavart with **Brahmin gotras, Khas Ghar (villages where they were settled), and Kshatriya-style** rituals such as yajnas, they are the Kshatriya tribe of Ambastha Janpad.

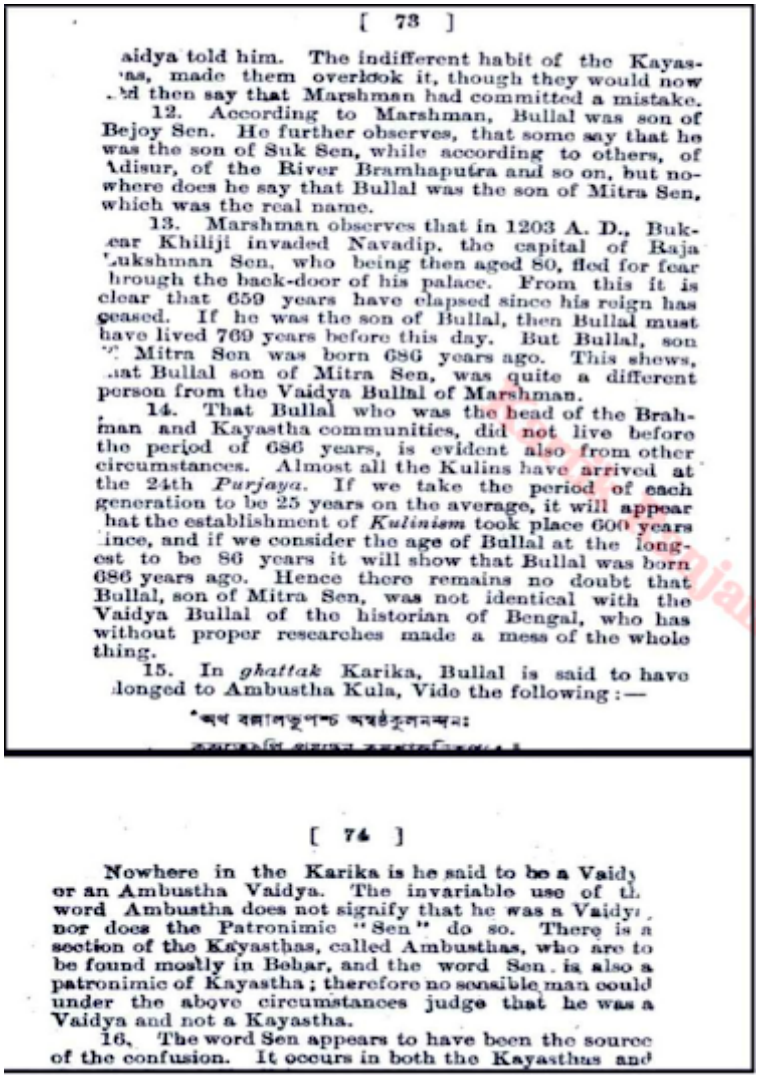
The janeu (sacred thread) was once commonly observed among them. The fact that they were resettled in Magadh, the cultural and political heart of ancient India, suggests they were a very capable group. The chitraguptvanshi lineage consist of different brahmin and kshatriya clans, for eg, srivastav (vastavya in inscriptions - suryavanshi lineage), similarly we have inscriptions of suryadhwaj being of brahmin origin.

Though historical evidence may not fully support the Chitragupta lineage of the Ambasthas Kayasthas, I believe in their connection to the Chitraguptavansh. Maybe when Himvan arrived in that Janpad, his lineage may have emerged as the ruling line, with the Kshatriyas claiming descent from their king, which was a common practice. Alternatively, the lineage of Himvan might have intermingled with the local Kshatriyas, as intermarriage between Kshatriyas of different clans was a common practice.

The King of Ambastha Kayasthas in Kali Yuga🚩

According to **archaeologists** N.N. Basu, the **Sur and Sen kingdoms of Bengal were ruled by Ambastha Kshatriyas.** Adisur, of the Sur dynasty, is credited with first establishing Vedic Dharma in Bengal, and the Senas were known as the staunch follower of vedic dharma. The Sur ruled Bengal for over 706 years, and Senas for 106 years. They ruled for the highest duration compared to other kayastha as per N.N. Basu, and Abu Fazal in his karika mentioned, the Bengal was always ruled by kayasthas.

Some **Baidya** Ambasthas of Bengal have claimed these kings, but this is unlikely, as they are varnasankaras and were regarded as Shudras in Bengal in medieval time and shudras are historically not aligned with Vedic orthodoxy.



[73]

aidya told him. The indifferent habit of the Kayas-
as, made them overlook it, though they would now
d then say that Marshman had committed a mistake.

12. According to Marshman, Bullal was son of Bejoy Sen. He further observes, that some say that he was the son of Suk Sen, while according to others, of Adisur, of the River Bramhaputra and so on, but nowhere does he say that Bullal was the son of Mitra Sen, which was the real name.

13. Marshman observes that in 1203 A. D., Bukear Khiliji invaded Navadip, the capital of Raja Lukshman Sen, who being then aged 80, fled for fear hrough the back-door of his palace. From this it is clear that 659 years have elapsed since his reign has ceased. If he was the son of Bullal, then Bullal must have lived 769 years before this day. But Bullal, son f Mitra Sen was born 686 years ago. This shews, hat Bullal son of Mitra Sen, was quite a different person from the Vaidya Bullal of Marshman.

14. That Bullal who was the head of the Brahman and Kayastha communities, did not live before the period of 686 years, is evident also from other circumstances. Almost all the Kulins have arrived at the 24th *Purjaya*. If we take the period of each generation to be 25 years on the average, it will appear hat the establishment of *Kulinism* took place 600 years ince, and if we consider the age of Bullal at the longest to be 86 years it will show that Bullal was born 686 years ago. Hence there remains no doubt that Bullal, son of Mitra Sen, was not identical with the Vaidya Bullal of the historian of Bengal, who has without proper researches made a mess of the whole thing.

15. In *ghattak* Karika, Bullal is said to have longed to Ambustha Kula, Vide the following :—

"অথ বল্লালভূপশ্চ অম্বষ্ঠকুলনন্দনঃ

[74]

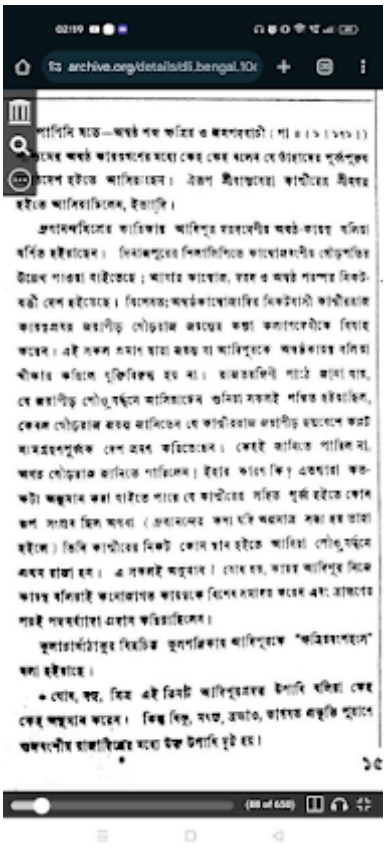
Nowhere in the Karika is he said to be a Vaidy or an Ambustha Vaidya. The invariable use of th word Ambustha does not signify that he was a Vaidy nor does the Patronimic "Sen" do so. There is a section of the Kayasthas, called Ambusthas, who are to be found mostly in Behar, and the word Sen is also a patronimic of Kayastha; therefore no sensible man could under the above circumstances judge that he was a Vaidya and not a Kayastha.

16. The word Sen appears to have been the source of the confusion. It occurs in both the Kayasthas and

Criticism over Tribes and Castes of Bengal by Chaitanya Krishna : Bullal sen is said to have belong to Ambastha Kula, nowhere in the karika is he said to be

ambastha vaidya. The invariable use of the word ambastha does not signify that he was a vaidya . ***There is a section of kayastha, called Ambasthas, who are found mostly in Bihar, therefore no sensible man could under the above circumstances judge that he was a vaidya and not a kayastha.***
Abu Fazl in his Karika said the same according to him "Bengal has been historically always ruled by Kayasthas"

Further Archeologist Rajendra lal mitra supported this claim of kayasthas.



The Ghaṭaka Kārikā of Dhurvanand describes Adisur as a Chitraguptavanshi Kshatriya Ambastha, fierce like Ravan and skilled in archery. Dhruvanand is not an ordinary pandit, he was a raj pandit of Chandraweep.

ध्रुवानंद मिश्रस्य मिश्रकारिका।

चित्रगुप्त के वंश में उत्पन्न, अम्बष्ठ नामक कायस्थ हुए।

उनके वंश में आदिशूर नामक राजा हुए।

सूर्य के समान तेजस्वी वह राजा दरद देश से भारतवर्ष आया।

युद्ध में चण्डासुर के समान और प्रताप में रावण के समान था॥

चतुरंग सेना से युक्त, सभी धनुर्धरों में श्रेष्ठ,

उसका मंत्री बलवान रविदास कुलोत्तम था।

राजधानी के कुल में जन्मे महाबली वीरबाहु,

उसके सेनापति और भीम के समान पराक्रमी योद्धा थे॥

Credit- N.N. BASU

Conclusion

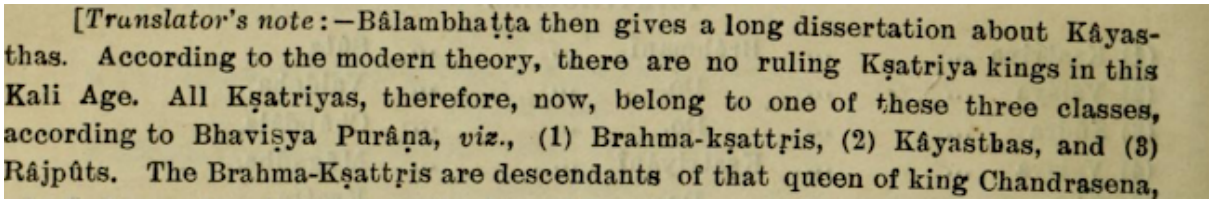
Under no circumstances should the Ambastha Kayasthas assist the Chandravanshi lineage. They should instead focus on supporting the new lineage—Chitraguptavanshi—along with the other 11 Chitraguptavanshi Kayastha subcastes.

The Kshatriyahood of Chitraguptavanshi can be easily proven through sources such as the *Yajnavalkya Mitakshara* of Balambhat, the *Kayastha Padhati* of Gagabhatt, and the *Shudrakamalakara* of Kamalakar Bhatt.

They emerged in the courts as the only caste which proved Kshatriyahood (patna high court judgement, 1926), with the Rajputs being the exception.

No sensible brahmin in the kaliyuga can challenge the authority of Bhatt family.

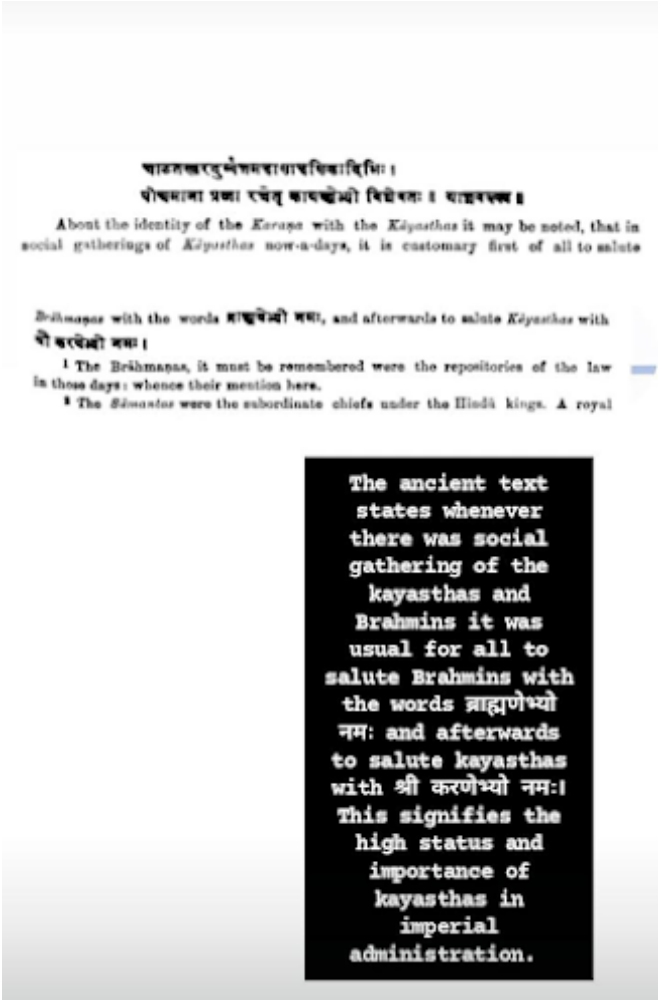
They should not abandon their Kayastha origin, as it represents an elite lineage that has been served by the most educated individuals, the best administrators, and some of the finest military generals



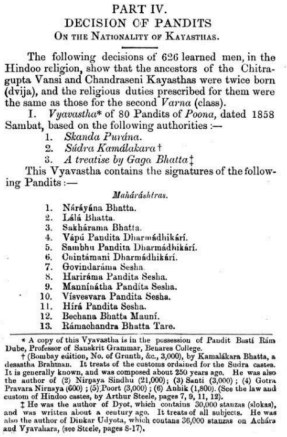
[*Translator's note*:—Bâlambhaṭṭa then gives a long dissertation about Kâyasthas. According to the modern theory, there are no ruling Kṣatriya kings in this Kali Age. All Kṣatriyas, therefore, now, belong to one of these three classes, according to Bhaviṣya Purâṇa, *viz.*, (1) Brahma-kṣattṛis, (2) Kâyasthas, and (3) Râjpûts. The Brahma-Kṣattṛis are descendants of that queen of king Chandrasena,

Yajnavalkya Smriti, Mitākṣarā (Balambhatta), pg. 214 : According to modern theory, there are no rulling kshtriya kings in the kali age. All kshtriyas, therefore

now, belong to one of these 3 classes. 1. Brahma-ksattris (chandraseni) 2. Chitraguptvanshi kayastha 3. Rajputra (in sanskrit shloka)



Antropological Society of India : In social gatherings of Brahman and Kayastha, the brahmins were saluted first, then the kayastha officers (kayastha were called karanikar, karnik, karan in early medieval time, as per inscriptions)



PART IV.

DECISION OF PANDITS

ON THE NATIONALITY OF KAYASTHAS.

The following decisions of 626 learned men, in the Hindoo religion, show that the ancestors of the Chitragupta Vansi and Chandraseni Kayasthas were twice born (dvija), and the religious duties prescribed for them were the same as those for the second *Varna* (class).

I. *Vyavastha** of 80 Pandits of *Poona*, dated 1858 Sambat, based on the following authorities :—

1. *Skanda Purána.*
2. *Súdra Kamálakara* †
3. *A treatise by Gaga Bhatta* ‡

This Vyavastha contains the signatures of the following Pandits :—

Mahárashtras.

1. Náráyána Bhatta.
2. Lálá Bhatta.
3. Sakhárama Bhatta.
4. Vápú Pandita Dharmádhikári.
5. Sambhu Pandita Dharmádhikári.
6. Cointámani Dharmádhikári.
7. Govindaráma Sesha.
8. Hariráma Pandita Sesha.
9. Manniátha Pandita Sesha.
10. Viveswara Pandita Sesha.
11. Hirá Pandita Sesha.
12. Bechana Bhatta Mauni.
13. Rámachandra Bhatta Tare.

* A copy of this Vyavastha is in the possession of Pandit Basti Ram Dube, Professor of Sanskrit Grammar, Benares College.

† (Bombay edition, No. of Granth, &c., 2,000), by Kamalákara Bhatta, a dasastha Brahman. It treats of the customs ordained for the Súdra castes. It is generally known, and was composed about 250 years ago. He was also the author of (2) Nirnaya Sindhu (21,000) ; (3) Saati (2,000) ; (4) Gotra Pravara Nirnaya (600) ; (5) Poort (3,000) ; (6) Anhik (1,800). (See the law and custom of Hindoo castes, by Arthur Steele, pages 7, 9, 11, 12).

‡ He was the author of Dyot, which contains 30,000 stanzas (slokas), and was written about a century ago. It treats of all subjects. He was also the author of Dankar Udyota, which contains 36,000 stanzas on Achára and Vyavahara, (see Steele, pages 8-17).

The following decisions of 626 learned pandits , in the Hindoo religion, show that the ancestors of the Chitraguptavanshi and Chandraseni kayastha were twice born (dvija), and the religious duties prescribed for them were the same as those of second varna (kshatriya)

Important distinction:They should not be confused with the Ambastha mentioned in the Smritis. In the Manusmriti, "Ambastha" refers to the offspring of a Brahmin father and a Vaishya mother, traditionally associated with the Vaidya (medical) profession. The Ambasthas kayastha of bihar has never served as vaidyas historically, they were the finest of administrators, and an integral part of Magadh administrative framework and a pure kshatriya tribe, hailing from Ambastha janpad.